

M 2235

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GROUPS I & II

THE LAND

So, I'm glad I'm here. Isn't it wonderful really? This morning Warwick, saying good-bye; here we are saying how do you do. So what will we talk about? It's more than regular Group I isn't it? What would you like to talk about?

I listened to last week. Sometimes you're a little heavy and a little bit too long in coming to the point of what you want to say. You know the question of Work is really, when it is an experience it ought to be so simple to say at a certain time, "I remember"; or "I remembered myself"; or "I was doing this and that and the thought and the feeling was there and I actually -- something in me became Aware, and it happened right there. It happened when I got out of the door or when I got into the car." And really, not much more is necessary, because after all it doesn't make much difference under what particular conditions you happen to Work.

You want to describe an experience of yourself as it is and has been, with yourself, and you can say that certain things led up to it, and then I happened to think about it, and then I Worked, but the main thing is you Worked. And you simply tell that.

And when I Worked, when there was this 'I', I saw myself. And when I saw myself, I saw at the same time cer--certain characteristics, and becoming interested in the characteristics, I lost this 'I', because I was busy and I became unconscious. And after a little while I realized, some--somehow or other I Woke Up; I remembered then that I have been unconscious, that I was all of a sudden or gradually became unconscious, that there was no 'I'; it didn't function; I didn't get really any information about myself. But then for some reason or other I happened to think again about Work. I Woke Up, or I made something, or I said there must be an 'I', and again I received information about myself, how I was.

Then I can describe exactly how I was. Like now I say I sat on a chair, and I sat with my hands like this, and I was moving my head in a certain way, and something was there present to me, and actually that kind of a recording took place, and then I noticed that I sat back a little bit, and then I went forward again, and all during that time I tried to hold onto that what was an 'I' for me, and that 'I' started as it were to talk. It started to talk to me about me, and it said certain things about myself, which of course I must accept were truthful because there was no reason even to argue about it, and all during that time something I know was there and was Awake within me. And then I didn't have any more energy. Then apparently I got caught in something else, and then maybe it was a long time before I even thought about Work, and I had to wait. Later in the day it came back again. And that was because so and so telephoned me and all of a sudden I was

reminded. Or whatever happened during a day, and this is the way you ought to describe it. And remain very simple about it. No particular philosophies trying to illustrate why you work or the reasons. It's okay.

You know you have at times the desire that you want to work. We say I want to work on myself. I want to have something that is really observing me, that really becomes Conscious for me. That that kind of an experience I have, that then there is something that seems to listen to my voice. And when I realize that something is there that listens to my voice, I say, "But I hear my voice, but I don't like my voice". And then I know I'm not observing. I am again describing.

My ordinary mind, my--the mind I use all the time in unconsciousness, always comes in and takes away the function of 'I'. And the little 'I' cannot stand it because it is too small. And I say if this 'I' actually could grow up, if it could really become more mature, then it wouldn't matter very much if my ordinary mind kept on thinking. But I reduce my thinking to as little as I can, so as not to have any influence, and although that thought process can go on the same way as my breathing goes on, or my blood circulation continues, or I continue to look with my eyes and receive impressions. All of that is pushed in the background a little bit when there is a desire on my part to wish this 'I' to be there to give me information, keep on giving me information about myself behaving, because you see I want to extend this flash of a moment into a continuation of such a moment, in such a way that that what

has been created as a Conscious Objective Faculty can continue to exist, because only then when it continues to exist it will be of help to me.

If I just have it once in a while and for a little bit of a moment, it cannot do any good, because it's gone before it can start to function really. I do know it has been there, and I understand well enough that if it only could continue, but I don't understand in the beginning why it disappears and it causes a lot of trouble to try to think about it. Why should it disappear? And then of course when I have such difficulties I start to question, many times, why should I even make such an attempt for the creation of 'I'?

Well, you see, when you make statements like that in a meeting, someone else will remember that he had a similar experience, and then such a person links it up with what has been said before. What happens in your meetings is to make statements of your own, and the next person makes a statement of their own, and there is no relation between the two, and you don't even acknowledge or you say, "Yes, similar, like that, not entirely like that. My experience was...", and then you make the continuation in a conversation as a Group, and then there is a relationship between people, and then someone understands when someone else says I do understand. They again begin to understand what your experience is and then you exchange. And sometimes such an exchange is only in silence, or an admission, or with a little bit of a pause in between, as it were, letting it penetrate. But you have to have in a Group much more solid--solidarity, much more willingness to understand each

other and to work together, and not to be little bits of units saying certain things about your own experience which may be quite true, but I'm now talking about what can be in a Group.

In a Group you have to have much more reason for coming together as a group. It's not only that you want to talk about your experience and perhaps have some questions, or the communication of that may have led for yourself to a certain question. You may want an answer. But even in Group I where people make statements about their Work during the week at certain times, it is quite right and necessary even to talk about your experience of what you actually then know, and the knowledge is not that you have Worked. The knowledge is that you have information about yourself, that you as a human being being unconscious most of the time, at certain times has the possibility of becoming nonconscious--conscious and really knowledgeable, and that kind of a knowledge then is a description of you, and about that kind of a knowledge you don't question any further and no one else can question it, but you want to tell people that you are a little bit more on the road of truth. And when you are in a Group you want to exchange that, because you want affirmation if you can get it. You want a realization that someone else also has difficulties.

You want to understand for each other that if it is a question of accumulation of research, that such facts when they are described in a certain way are very important for other people for two reasons. One is that they can recognize sometimes themselves, and that they know that that what is experience and it is described

also is similar to what they have described, so that if they would have said it it would have been the same kind of a thing. And in the second place when it does happen, and you understand that someone else also has such an experience, you become much more understanding about each other regarding this kind of Work, because this kind of Work is very difficult, and you don't always think about it. You don't always want to think about it.

Sometimes you prefer to remain unconscious and sometimes there are long periods in a day that you really don't consider Work at all. And when you do consider it, and maybe you don't have time, you don't want to take the time off, then of course you know afterwards that it is not right, because the time that one wants to spend to become more Conscious and Conscientious is worthwhile, from a very definite standpoint worthwhile.

I always call it a question of horizontality and verticalness. A description of that which you want to become and what is necessary for a man on Earth to see that he has used all his talents and that he is responsible for whatever he does on this Earth, whatever he does in his daily life, whatever he does in his lifetime, all of that remains for me, I call it 'horizontal'. It has a certain -- it is not just a line; it is not thin. It is spread over a certain surface as length and width, but unfortunately it has no depth. It is flat; it is superficial. It is deepened a little bit by every once in a while the introduction of an emotional state or a feeling, but in general it remains a description of oneself as one is as you move on this Earth; that is, as you are

constantly in contact with the surface of the Earth, and as you walk and you may climb a mountain; you may go down in a valley; you may swim through a river; you may sit in an airplane for a little while, but in the atmosphere of the Earth still; or you may be on a boat. All of that I call 'horizontal forms of behavior', differing from each other, but not having any particular content than only that what is flatness, and seeing that we are used to that, because we are flat most of the time. That is the way we talk. If we put a little emotion in it or a little feeling it goes a little deeper, but it comes back again and it becomes quite monotonous, the way we are, unconsciously, the way we have to do this and that. Even if sometimes there is enthusiasm and a real wish to do ordinary work with your ordinary mind in an unconscious state, it sometimes can become very enjoyable. But this is what I mean by horizontalness.

When you die it's finished. There's nothing left anymore. You have not done any building. You have not made certain things that could remain more permanent. All you do and all what happens is that at the end of your life your Life continues, but it has had not much of a chance of development. And by that I mean that while you live your life on Earth in the form in which you are and which has been given to you and whatever your personality is, you acquire with your life a certain maturity based on your experiences of unconsciousness, this is the functioning of the mind and the feeling in the way they are, reacting constantly to the influences from the outside world. But within yourself nothing is built and

that is a pity because that means that I have to continue to do the same thing again, reincarnate, come back again, again in a body, in some way or other, because there is no doubt that Life continues to exist, because Life must be eternal, simply because the absence of Life is death and that is nothing, as it were, nothing at all existing. So if I want to have something that continues to exist I have to call it either Life or eternity. And when I say for myself that I am alive, I also mean that I have an experience of eternity and a wish to continue with this Life even if a form in which it now happens to be happens to die.

Now you can say that's a little philosophy which is necessary for giving Life itself more value, but when it is valuable for me and with the assumption that it will continue even if there is no body, I would like to give this Life of mine, during the time that I am alive on this Earth, as good a chance as is possible for me to let it become more free, instead of having the necessity of this Life continuing to exist in the same kind of a form in other forms of reincarnation, and I take upon myself a certain responsibility of seeing that my Life, as it is at the present time, need not be repeated in the same way time and time and time again. I would almost say I have fear for that, because I don't understand why it should be repeated, because I must assume that there is a reason why it happens to be here, and if it is just a repetition of the same thing all the time, there is really no reason to be born, because that kind of Life would become so monotonous in the same form that there is no reason even to think about the possibility



of setting it free. So together with a desire for Life there has to be also a desire for an understanding of what would it be if Life could become free.

And so when I think about these Ideas of Work together, of having Life recognized in the form of someone else, it becomes then a question of encouragement, because it's not easy to understand Life in such a way that I say it is eternal, and I know it is, or I feel it is, or I am fully aware that it is. And that makes it difficult. And when there is difficulty among people in one group, one wants a form of solidarity, one wants something to be understood by someone so that then the difficulty that I suffer can be communicated by the recognition of someone else who says I know how difficult it is. If we live together to try to find out how to become free or what are the difficulties inherent in life on Earth, then one needs a stimulus, because at certain times it is very difficult for oneself to live one's life in that kind of a suffering, and the little bit that someone else can do and help with is exactly at the point when I need it. I am reminded by the kindness you might say of someone else.

And so when the difficulty is to change Life in its aspect from that what I call horizontal into a verticalness, it really means a depth, but it also means the introduction of a third dimension for an understanding of Life, and then I know when there are three dimensions of that possibility there is a chance that the understanding of Life itself could become like a solid, and a solid will enable me to see the possibility of letting a solid become a

point in which the three different dimensions are still recognized but have diminished to a point, so that within a point there is still the latent possibility of a kind of a potential for a new kind of existence.

But all that of course I don't think about too much. I simply say I wish to deepen my Life, because then it will give me a chance of really understanding what it is, because if I only have two dimensions I will continue to live the same thing over and over again. Two dimensions become repetitious. Three dimensions can give me a volume which volume can shrink or can expand, which volume can become a potentiality and it can become an actuality, and this is what I wish a Man to be. On that basis he will have an understanding of what is taking place in someone else and this you must have in a Group. You must see each other in such a way that we know we are engaged in a very difficult thing.

It is not easy to Work. It is not easy to undo unconscious states or to understand them, and to try to become free from them. We have been exposed to layers and layers of education, of certain things that have been said and told to us by well-meaning people, but nevertheless, the experiences we have had have led constantly to unconscious states or states of a certain kind of a little bit of a Conscience, without having any ability to distinguish between that what is right and what isn't right.

We have a certain law and rules which we follow in order not to have too much difficulty in this world, as we know it, and as we live with other people. So that those who go a little bit

against the grain and come and have some trouble that there is a police force who can put them in prison so that we are safe, because we're afraid of being killed by them maybe. Or whatever may be that we don't like at certain times, we separate it out from ourselves so that we can be better. But what is this 'being better'? In what sense is it better? You might say it is only better in the sense that it is safer, but it does not mean that it gives me more insight into the reality of myself and this is the problem that we always talk about in a Group.

What can I do to understand myself more? And when I am up against it, I need help from someone else. I don't want to wish to live alone or to try to find out by myself. I want, when I have found something about myself, I want to make sure that other people also could agree with it.

You see that's the law of science, that kind of research. I experience in certain ways certain things, like I experiment with different things, and I discover a certain value - I call it a 'truth' - and in science we say it is a working hypothesis because I can use it in the adaptation to conditions of ordinary life and as long as I know as much as I know about such conditions, the conditions are not as yet disproving my original theory. But I'm not quite sure that that is the real truth and that that kind of a value pertains to everyone. It only belongs to me in my ordinary experimental method which I call 'scientific' and I have an obligation with that to see if actually it can stand water. If it were exposed to the criticism of others and if they could

come to the same conclusion, it would mean that my theory is closer to truth. And so it is with Work.

We keep on talking about our own experiences and we exchange them between each other. Without wishing to criticize we want to find out if it actually is so and can be verified by myself, that it is so in accordance with the description of someone else. And the more there is a likeness in such descriptions, the more there is an understanding between people, the closer one is to the real truth, so that then the working hypothesis of any kind of a psychological fact, described in a certain way, when agreed upon by a great variety of different people, coming from different sources, as it were, that they come to the conclusion that that what is so, is so for one person as well as for ten others. Then I reach the point in which I say this working hypothesis at the present time is for me axiomatic, and by axiomatic of course I mean it is the truth for everybody. You see that definition you must try to understand.

When one talks about art, art is a truth for a person who is an artist and expresses it. But there are other artists who also have similar kind of ideas about their own work and they may look at my art and say that it is not really art because it's only self-expression, but if it would be their art, then of course I would do the same thing to them. I would tell them it's only their self-expression. But if I could have some kind of an art form, which was acknowledged to be art by a great many people, it would change it a great deal, because instead of self-expression, it

would be a totality of self-expressions by different people and the more there would be together, the more this form of art could become Objective, because Objective art means that each person is affected by it, not necessarily in the same way, but there is no criticism and that would be a definition for Objectivity.

And when it is true for art, it is true for science, and it is true for philosophy. All of that we can understand, but we cannot understand that it should be true for religion and with religion there is the possibility of ten thousand different kinds of interpretations. That is why we never get anywhere with a dogmatic statement of what a religion should be, and for that reason, anything that becomes religious must first be proven to be truthful, and when it is truthful for one person and is verified as truth by another and by another, then the group as a whole has an Objective value in an understanding which is the same for everyone, or is expressed in words which mean the same for each person and every person. Then you have a language which is common.

Group I is not that kind yet. You do not use the same terminology. You do not understand as yet what is meant by exact language, that certain terms are used in a certain way and that they represent a certain concept, in a certain way, and that in describing that what is an experience one should try to use the same kind of words in the same way. Then it even would become scientific literature, and in an abstract form it would mean an understanding of that language for the concepts which are being described. This is one of the reasons why it is so necessary that people talk together, that they exchange, that they don't have just

statements, which although beautiful and truthful for themselves will not help a Group to grow. When a Group is together, there is an exchange partly of an intellectual and partly of an emotional kind. That is the purpose of a Group when one talks. The purpose of wishing... (Do you have to change it?)

Voice: No.

MR. NYLAND: (Not Yet.) The purpose of wishing to have something that can continue to exist would be that that what is understood intellectually and emotionally uses the same language. Then we have an agreement on the basis of those two centers. But the reason why we work together physically is that each person who works physically understands also what the other is doing, and when a Group starts to work as a group physically, there is an understanding among the different members when the aim is understood and each person works towards that aim.

If we go for instance next Saturday to Petaluma for those chicken houses, there is an aim that we should have in mind. We're going there of course, we'd like to get the lumber; and we'd like to use it somewhere else; and it would be less expensive; because the lumber, as everybody knows by this time, is very, very expensive, very much inflated. And here are a group of chicken houses which we can tear down. And we are going there with a variety or a quantity and different people. We transfer our operation for the Saturday morning, or maybe later in the day even, to that place instead of being here, then only a few for the maintenance of certain things. But we want to work together as a Group, mostly

physical, having an aim to wreck them, to tear them down, to use the lumber of them. That is our common aim, and we all work together on that.

You will see if that is understood as an aim, and we work together, something is created among us. It is a result of a physical togetherness and a physical aim to be accomplished by all of us. It becomes, as it were, like a team of research--of scientists, where all of them are working towards a solution of, let's say, 'the discovery of the nature of Life'. And each contributes. And all this in such contribution they see one aim, that is the solution of the problem.

When one comes together in a Group, there is already the physical nearness of everybody converging on a certain room and sitting there. That is the physical unity already. Then there is discussion. That is the intellectual possibility of reaching an axiom--axiomatic truth from working hypotheses of the different people. And there is the third requirement of being honest and sincere, and saying that what one wishes to say with enough conviction, and if possible with enthusiasm, of really indicating that that what was experienced was an experience of one's Life, and in describing it, it becomes precious to describe it in such a way that another can understand the value for oneself, and because of that, a certain kind of feeling. If possible emotion should enter into that.

That is why I say it must not be heavy. It has to be so light that it can be understood almost as if it is floating around

the room, that it is not your own property. It becomes property of someone else. And if it has to do with those kind of experiences which are really of value for a person, which they contain which are contained within his inner Life and when he wants to describe that, it is so truthful that when one says it, it is as if God is present to you and you are not allowed to lie or to become hypocritical.

But you can understand if such a thing were possible among us, if we actually could function in that sense, the tremendous force that could come from a gathering of that kind. And then the Group as a whole getting together would have such a valuable possibility for each other to extract from that what we call 'an atmosphere'. It's an atmosphere which is exuded by each person functioning now in accordance with the three centers of his own totality: his wish to become clear intellectually, the wish actually to make that what is being said truthful, and the posture one has towards each other, in seeing others as similar to oneself, having the same trouble, the same kind of attitude, the same kind of difficulty. Then that a Group will have an atmosphere which belongs to all of them, all the members. And then the description of an aim, which is not any longer a personal one, becomes the necessity for each member to understand that aim, which is of course for the Group to contribute valuable data which someone else can understand and take home.

The result of such a Group as having an atmosphere, I call it of lightness because it is possible to float, to be in-between



people, to exude from such a person which can be felt, and that it gives one a different kind of breathing. You understand what I mean by that. When I am in the presence of something that is lovely and beautiful, I sometimes say it takes my breath away. Sometimes I say it is as if that what is there outside of me excites me, gives me a form of living, or an attitude, or an experience of awe, of that what I do not understand and still I know it is for me, because I am in the presence of it and I am affected by it, without being able to understand or to describe it. Still it is a form of my life, which when it is affected, helps me and brings the level of my being to a much higher level for myself. This is what I mean by the exuding of atmosphere, the communication of that what is alive and takes on a form for each other to really to present it and wish to give it, and in that kind of a giving, that someone else is really Wakened Up.

The atmosphere that should be created should be of that kind of a level, that what one gives in any kind of a form, any kind of a form of being, any kind of form of expressing -- expression, any kind of language and use of words, any kind of attitude and posture emotionally expressed, any kind of wish expressed on one's face of intention and intended for someone, or attention to be paid to what someone else is saying, quietness in a Group, so that no noises are recorded by a microphone. Because I listen to your meetings, and there is noise, and you're not attentive to what someone else says. Almost I would say you would like to have it gotten over with, and in the meantime there are always cracklings

of some kind, as if you are sitting on a chair, or that you not-- don't sit on the floor. But there is all the time, in any kind of a cassette that I have had, that kind of noise, and for me it means you are heterogeneous.

You're not homogeneous. 'Homo-geneous': it means the totality of a Group becomes like a person. Homo. It is the same word where 'home' is derived from. A oneness - as a person can become one - like a home for a family is one, because it has an aspect of unity. A Group should be homogeneous. It should act as one, and each person when talking should be listened to by everybody, because in the first place what he wants to communicate must be something that is of value to him. And he has to say it in such a way that someone else can understand it, so he has to try to be clear about it, and it has to be real as far as an experience is concerned. And then it becomes worthwhile for everybody to listen to it. And then you create an atmosphere. You will not create it when you are not in that sense homogeneous. You interfere with the noises, and in the presence of such noises there is no atmosphere. I would ask you to try to keep that in mind.

It presupposes that when you do this, when you really want to consider Work important, when you really understand it, how difficult it is to keep on Working, or to have enough stimulus every time when you could need it, and when if you do need it and use it, it would give you something valuable and worthwhile. That you should know for yourself that you come to a Group with a defi-

nite purpose and that you must come, all of you to come, not to fail. Because if you fail, the atmosphere is also broken, for instance with Movements.

What is the matter when you don't come to a Movement group?  
(Do you have to turn it over now?)

Voice: Yes.

MR. NYLAND: Yeah? All right.

## SIDE TWO

MR. NYLAND: Sit a little bit in front of it. Yeah, thank you.

What is the matter with your Movements? If you understand the function of Movements as a class. If you see that it could be helpful to remind you of yourself. Because in a Movements class you really can come to yourself and see yourself as you are, and try to accept yourself as you are. A Movement class is very valuable, but it is only a Group when the people who say they want to come are coming. Now if you cannot come, and if whatever reason there may be there is not that kind of interest, we stop Movements until there are enough, and then we'll have a group again. A Movement group cannot continue with four or five. There has to be at least twelve and if possible eighteen or twenty-four. I say what is the matter with it? Why don't you come? What is it that makes you stay away?

What is it that makes you stay away sometimes on a Thursday or any other kind of a Group? If you can attend only one meeting a week, you think it is too much to ask of an unconscious person,

when he says or pretends that he is interested in becoming free, that just for a couple of hours you go out of your way of your ordinary life and you come up here, or to Sebastopol, and you spend a couple of hours, totally, I say three hours (I do not know how much is involved.) to that kind of aim, that purpose, and the rest of your day, and almost the rest of your life, or the whole week, you can do as you please in unconsciousness.

Is it important that we become free, or that we have spiritual growth, or that you understand your Life? Is it important for you to see that if you have that kind of a karma, that you now are bound, that you should try to find out how to undo the knots, how to Work in order to give freedom to that what is not sufficiently developed, or what the laws are of this Earth, and hoping that you don't have to be here all the time or come back and recur? Or that there is an aim for a person to take his Life as he has to live it now, and to see if anything can be done with it for the purpose of an understanding of himself and the meaning of his Life, his aim, for his existence, for the wish of how to grow up in this world of unconsciousness, in this world of idiotic conscience, of little bits of laws, political hack -- hackneyed phrases or doctrines and dogmas expressed in a certain way by such voices of ministers sometimes that it is disgusting to listen to them.

Such blatant nonsense that is being talked or printed or so called 'given' to the poor in order to alleviate their suffering. All the time ersatz, substitutes which are not worthwhile enough,

and which do not last, and where people are supposed to be satisfied with it, and they cannot get satisfaction because there is no substance. And so you go back to that ordinary life, in which you have to earn a dollar and be attentive to the different activities that you want to do, and which is quite right.

But what will happen to the little stepchildren which are given to you also, who have had a home in your own body, like your emotional center, and half-way developed, like a little bit of a mind which can function in an ordinary way of thinking? I say they are stepchildren. They have at the present time no recognized father as yet, and you don't know what to do with them, because there is no relationship that you feel that they are your own, and that you ought to do something with them because they are crying for help, and you don't hear it. You don't hear your mind talking all the time that it is constantly affected by associations, that it constantly has to think within a certain framework and can't get out of it; that it all the time has a word in order to take care of a concept which cannot be understood as yet; that the mind must know every once in a while that it is limited and cries out for the wish to grow up and not knowing what to do about it and you don't hear it because you are so -- so happy with what you have, and the repetition of cliches, and the rationalization processes which take place all the time, and the conditioning which you allow in your mind, as I say to use a couple of words as a substitute for reality and be satisfied at most of the time so that your mind just stay asleep, because

really it's too much trouble even to try to Wake it Up. I say it is a stepchild which doesn't even know its own family; and the father is gone and the mother sometimes is not home anymore; and the little poor children, we call them 'potentialities', they are there and functioning as well as they can with a limited amount of ability, limited amount of knowledge, just a very limited amount of possibility of expanding into directions of feeling; not even knowing anything about the existence of Life of your brothers and sisters and the rest of mankind; and quite definitely never having heard of the necessity of the assumption that some kind of intelligent being or force, or current, or level of being has to govern -- govern the Universe and the cosmos.

One must start to realize that more and more these kind of things are not to be considered, that the question even of mentioning God is frowned upon, because one becomes a little too religious and then not wanting to use it, because you're ashamed that someone else will tell you that you are really a little strange and you shouldn't be that religious. You should be just superficial and whatever the rest of the world will tell you. Where is your own little conscience and to what extent can you depend on it?

And here you have a Group and possibilities, and you have people with whom you can talk decently and sincerely about questions which are of concern, and which are important in your life, that even when you may be young, that you think that maybe it will be solved anyhow whichever way it is so that you don't have to do

too much about it, that when you get to be thirty or forty you start to question such statements because they are a little bit too smug. And sometimes when you are home, and when you see yourself, and you sit in front of a fireplace, and you talk to yourself, and there is some kind of an inkling within you that perhaps the way that you have been looking at your life may not be entirely correct, and you become a little fearful because time goes on a little bit faster as you grow older. And it is not a question of not knowing how to meet your death. It's a question of how to place even the different things which you now experience and what particular value you can attach to it. And when there is a little bit more of that kind of a conscience which wishes to become responsible, and to see that life, being given to one, should not be misused; and that whatever there is as extra perhaps could be harnessed; that it is not necessary to have all kind of energies flows in the different directions where there is very little use for them, and only what you might call waste; that a man becomes responsible because he feels that the responsibility belongs to him also, but he wants to grow up. And it is this growing up process for which you spend two or three or four hours a week, and the rest of the time you forget.

If you come to a Group, come regularly, and then contribute, and don't let all the time the same people talk, but have the audacity to say once in a while that what is on your Conscience. And talk about it in very simple words. And don't be ashamed of mentioning the name God, or Moses, or Jehovah, or any kind of a

Christian mythology, or any kind of another religion with which you are familiar and where you feel that that would represent for you at that time esoteric knowledge, which is knowledge of your heart and your inner Life, not of your mind. So that in that sense you contribute to a Group, and make the level of a Group higher, so that when you leave you are inspired. If you could say that, "I don't want to come to any Group unless I will be blessed by such a Group." Then your attitude will be correct because then you live in expectancy. Then you come here with something that you wish to have fulfilled, or that you come here a little empty and you want that to be filled by someone else or the atmosphere created by the honesty and non-hypocrisy of different people in the simplicity of their language, and the knowledge that that what they are saying -- saying is worthwhile.

This is what I wished you would be, much more attentive to Group I on a Thursday, to wish to give and to receive, not for the sake of giving and receiving as connects with each other as a corollary, but that what you are you are, and that naturally, that what you have is given away so that you will receive not from someone else, but you will receive from that what is the source of all things existing. You see, this is the reason for wishing to live, that Life which is given to you, and is given to others, is now in the form of the creation of your 'I', continuing for you in the state in which you become entitled to be given more.

What is the reason for Work? That that what you have at the present time is understood to be incomplete; that you know that



your feelings are limited; that you don't know really anything about deep emotions; that you have a little bit of a mind which functions but it cannot even think properly, because it cannot think without interference of everything else of your body; that your intellect itself is not pure and is spoiled in the usage of energy of associations; that it is limited to a knowledge of an experience which has taken place and is past and is going to take place in the future as anticipation; that there is at the present time in your mind no particular faculty to understand a Moment of the present; that the limitations of a man exist on this Earth, and are kept by this Mother Nature in exactly that same state, because if you would find out for yourself that that what you are is not only not becoming, but that there is a chance of growing up and out of it, you would become a danger for the maintenance of the natural world, and Mother Nature would try everything to put you back to sleep again, because she will not allow that kind of rebellion to exist in too many people.

Every once in a while it is possible that one or two could become Conscious and Mother Nature doesn't mind it, because in the end she says, "Look, I have so many who are asleep, and they are all fulfilling their nice little tasks like sheep of a herd, and I don't have to do very much more than just take care of them a little bit and make sure that there is enough food and enough sunshine. We go out, and they can eat grass, and come home, and in time I shear them anyhow."

It is terrible to have to look out for the black sheep, the

black sheep within yourself, that what is really a part of you and which many times is pushed in the background because it is black; and you are a little ashamed of it because it is not the same as other people; and it is much easier to live with others when there is no friction, when there is no question on their part of having a little criticism about you or a little bit of a saying that they don't understand you. It's much easier to have all the name of Mr. and Mrs. Jones, so that then there is no reason to say that your name is a little different and perhaps cannot even be expressed or understood.

And at the same time progress is only made by being different from the generality, by wishing to develop that what is not developed now; by having for oneself the audacity to believe that the things as they are and as they are understood are not the last word, and can be misinterpreted or, sometimes can even be misunderstood; and that the truth is very difficult to find; and that the search for truth is many times frowned upon by the people we associate with, and who are so-called 'our friends'. It is difficult sometimes to stand alone in one's search, and although you may be looking for another man, you may not be able to find him, not that easily. And you may go on for a long time, by yourself, hoping and hoping for that kind of a friend.

And at the same time the beliefs that one should have for oneself is based on a realization of what one is, and a desire that one wants to Work on oneself is based on the fact that something has to be done, either in the form of repair, or in the form of a

new addition. The repairing for oneself is to put one's house in order so that there is not too much chaos. The question of addition is the formation of Kesdjanian body to its full grownness and the whole octave of an 'I' starting out with an intellectual understanding of what is meant by A, B and C.

Those are the things, I say they have to be built. They have to be put on paper first, a little drawing to be made of how a design should look and how it has to fit in, how it has to correspond to the surrounding in which a house is going to be put. You're not just going to put a house on any kind of a desert. You want a house to fit in a surrounding of trees and wherever the mountains or the hills are, so that that what is a house starts to belong to Mother Nature and becomes part of it. Otherwise it would start to stand out like a sore thumb and Mother Nature would become ashamed.

Work for oneself means I have to understand first what I am, so that then if I want to make an addition, in the form of SOL-LA-SI of Kesdjan, then the whole octave for my intellect or my Soul, it has to fit into that what is now existing as my ordinary unconscious and unscientious physical and emotional body. And for that reason one first has to learn to understand what one is, and then you can add the addition to your own house, so that it belongs. And then the totality which ultimately will appear will fit in with Mother Nature in that what you are, and when it fits in, I would almost say at such a time, Mother Nature doesn't mind if the little house is on wheels and moves away from Mother Nature

itself. It will let it go. Mother Nature will not object to an Objective Conscious and Conscientious Man. She will say there goes one who has fulfilled his task on Earth. He is entitled to leave me, and Mother Nature gives such a person her blessing. Maybe she even assists in the death of such a person. Maybe she helps at the time of death to tell what is the truth, so that if one does enter into a different kind of a realm, one is equipped with the wisdom of Mother Nature herself blessing one on the road to become more of a man than even would be possible on this Earth.

There are so many different aspects of wanting to get together and talk about Work and talk with each other about a Group. The little Groups you should have you should continue with.

You should find time for it, the little time that you should make every morning to consider your day and to sit quietly for ten or fifteen minutes. The time maybe that during the night, if you happen to get up when you cannot sleep, that maybe you sit on the edge of your bed and you contemplate your potentialities. You see a little bit of yourself; where you are, what has been happening during the day with other people; to see what there is in you as a mind functioning and thinking, and as a feeling having very definitely vibration rates. And you need not be ashamed, when particularly, when in the midst of the night you cannot sleep, and you sit up; and you feel a little sorry for yourself; and you feel that God is not really just to you; and

that there is a great deal that still could be criticized about conditions as you find them, including those of yourself, for which you don't want to be irresponsible, and where you push it on someone else as being the cause of you being what you are, because you don't dare to face as yet that what is necessary to be faced by yourself, and the acceptance of yourself is the way to face the difficulties of yourself. When at such a time and you get up in the morning, or when you sit late at night and everything is quiet and restful; and maybe if there are other people in the house, maybe they are asleep; and maybe you can think. And then you can walk very slowly to your bed, and then you say, "God, help me, that maybe during this night I will understand more about what I have to live through; that I can see my dreams as being part of me, repetitious sometimes of that what I have thought and what I have felt during the day and in the past; and maybe at times as a possibility of a contact with a world I do not know, and I don't know very much about, and about which I sometimes am very much afraid. But help me to see that what I am, so that then if you, God, can give me enough strength to take myself by my hands and to say, 'Here you are; see what you can do tomorrow.' Because, thank God, there might be another opportunity that I will Wake Up and then I have to face again my Life, and I would like to solve the problems of my Life, so that I don't have to return all the time, but that finally I can say and put a full stop to that what I have lived and I say, 'I am finished; I am through with this and that because I want to grow up. I want to become a man. I want to see

what there is for me to be done, and I want to do it'."

That kind of strength you should bring to a Group. That kind of assurance you should give to others. You should have no fear of talking about the truth in that way. You must not be concerned by what someone else might think of you. You must be in relation to yourself your own Conscience. You must understand that that what has to stand up in this world is on your feet, and belongs to your heart, and is guided by your mind; and that the totality of yourself as a person being united in these attempts of an understanding for yourself as a human being, that you must make a contact with that what is above and below; what is on the left side and the right side; what is the past about which you know something, and about what is in the future which you wish to know about. That then there is a relationship of you yourself standing, and looking and walking, left or right, forward or backwards, or up or down, but ultimately wishing to go up only, and only then when you have gone left and right, when you have gone forward and backwards, when you have realized your feet on the ground, and when you have known more than necessary that your head at times is in the clouds. But that you wish to live and that you bring to a Group when you want to meet, and you want to talk about the essential values of life, and you want to understand each other because you are in earnest with yourself. You must see what there is that you could get, and you must wish to get it, and you must wish when you do get it to use it, because you put yourself under an obligation when you say

yes to your own Life.

You see, I would like to talk more - I will be here for a few days - about the questions of your own experience; about the necessity of becoming clear about it, if we can talk about it in such a way that you will have a little more insight; and that there are words which you can understand and put together; and that there is something for yourself that you can bank on; that you can say, "That is it, because I now know that will not fall down anymore; I have tested it, and I know it by experience that it has become my possession." So that maybe in the few days that we will be here you will have such questions based on your own Work, that you must learn how to Work and bring questions about it, and see what difficulties there are in the way, even in your ordinary life, which may be soluable when you have a better insight with your mind and a better understanding of why such experiences do happen to you, and which are not unusual, and which are not just solely for you, as if you are the only one who suffers and everybody else is happy. All of us are unhappy. All of us are unconscious. All of us have friction at certain times. All of us have to Work for a living, for a real Living, for an understanding of one's Life. All of us have to meet the conditions as they will be presented, sooner or later, young or old, I say left or right; it doesn't matter where and how and which and from what side. I am a man standing up straight and wishing to walk, and I will experience the difficulties inherent in walking, inherent in myself, inherent in receiving

impressions from an unconscious world, inherent in the relationships with people who do not mean well and are mean to me. And I myself will be tempted time and time again by having to adapt myself to those conditions without wishing to solve them for myself. I have to learn how to wish for self knowledge, because only on that kind of a basis can I definitely say my working hypothesis has been verified by a variety of other people, likewise interested like I am, in that what are problems of one's Life. And such verification has led us to believe that what we are talking about becomes axiomatic truth, because then all of us can rely on it. And from that kind of a knowledge we will be able to step up a little higher in the understanding of the reality of oneself.

So let's talk tomorrow, Saturday, whatever, whenever. About questions of that kind we can meet. But you must bring questions of Work, of your experience. I ask you to Work, now for a few days anyhow, during this time, to make it worthwhile, so that actually you reach something within yourself, to the extent that you know about Work and what to do and how to apply it. So that if you don't know enough or that there are questions which are not so easily solved, maybe we can talk about that and give a little indication of the direction in which perhaps you can Work for your own Soul, and Work for the proper relationship between that what you are now, potentially, and what you wish to become, as Gurdjieff would call that 'a Harmonious Man', a man in equilibrium within himself and with the world on the outside.



Let's see what we can do. Let's see to what extent a group of people who are honest, and who understand a little bit about the sanctity of Work and of their lives, how much they can do to exchange on the basis of wish for understanding, certain truthfulness, certain verities, certain statements of themselves based on their own experience and expressed in a very simple way; to create in that sense an atmosphere which is three-dimensional, not only horizontal, not only belonging to this particular life on Earth at the present time, but in the third dimension of Time becomes absorbed in that what was, and in that what will be, and what is at the present now. Let's Work together. Bring questions. See if you want an answer. Be honest about it. Maybe we all can be helped by that.

So, I'll see you tomorrow, whichever time, I do not know. We'll let you know. Goodnight.

END OF TAPE